INDIAN INSTITUTE OF WORLD CULTURE
BASAVANGUDI, BANGALORE.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVIII—No. 7 **May, 1960**

FROM the turning point, it is the Higher Ego, or incarnating principle, the nous *or Mind, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the personality has so strongly infected the real inner man with its lethal virus that the upward attraction has lost all its power on the thinking reasonable man.*

—H. P. BLAVATSKY

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$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles 7, California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

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245 West 33rd Street
Los Angeles 7, California, U. S. A.

A U M

Humility, if it be genuine, is as much a sign of inner strength as courage.
—VIKTOR FRANKL

THEOSOPHY

Vol. XLVIII May, 1960 No. 7

FOR TOMORROW'S WORLD

THE primary inspiration of the Theosophical Movement lies in the works of H. P. Blavatsky. One can never lay down one of her books except in sheer astonishment that she remains relatively unknown to the modern world, that she is studied and honored by only a handful of Theosophical devotees. For that is the situation. H. P. Blavatsky, the Olympian mind, the magnificent heart, the precursor of another and greater Renaissance, is still in relative obscurity.

It is an enigma almost without solution for the student who finds in her words the very breath of his intellectual and moral life—that he, who would not dream of thinking of himself as a person of high attainments or profound insight, should somehow have become able to recognize this greatness, when so many others cannot, or will not; at any rate, do not. Truly, this enigma is one of the mysteries of Karma. Perhaps it is the time in the cycle which allots a privilege to humbler ones, who are in a position to build foundations in places inaccessible to the more eminent of the world. Perhaps the peaks of the world's cycles are not the same as those which mark the inner evolution of mankind, and the processes of growth of soul are somewhat different from even the best that the world will recognize as growth. These are questions, no doubt, for whose answers we shall have to wait. Fortunately, we do not really need those answers now.

But the unresponsiveness of the world to the greatness of H.P.B. can only be regarded as a temporary blindness or inhibition of the mental sight. It is not possible that this indifference can continue indefinitely. The world has too great a need of the vision she brought to subsist for

long without it. Everywhere, the human situation cries out for release from a heavy weight of self-doubt, self-deprecation, and self-degradation. The chains are made mostly of ignorance, of inherited doctrines of man's limitations and dependence upon his circumstances, and of a misconception of the binding power and even fatality of those circumstances.

H.P.B. addressed herself to that ignorance. Her primal communication concerned the nature of all human beings—their high origin, their immeasurable potentialities, and their god-like destiny. Fundamentally, she sought only one thing—that men should begin to feel in themselves the flow of their own higher life and calling. She knew that Nature, *their nature,* would do the rest. She had the role of teacher and catalyst. If she could stir to a flame the long-banked fires of the human spirit in only a very few, the long-awaited process would begin, and men would slowly but surely come to know themselves. This was the meaning of the Movement, then and now.

Her writings were like the first warm rays of the sun in the springtime. They reached through foliage, touched the surface of stones and soil, exerting a transforming influence throughout all the vast variety of the world's existence. For men, this existence lay in the composite structure of the world's thought and feeling—its body of learning, its traditions of religion, its growing manifold of scientific literature; and then, also, its daily life in hopes, fears, strivings, and the endless quest for meaning and understanding.

All these delicate antennae of the human spirit her labors touched and gave a renewing current of perception. The incredible diversity of her writings had only one converging direction, one common end—the nature of man, his competence to explain himself to himself and to relate himself to the world. Religion and science had made of man a thing —either a theological thing or a material thing. He labored in these confinements, stirring painfully like a trapped Gulliver, the captive of a thousand strands of untruths about himself and why he lay bound. To free man from these windings of belief and learned claim required an almost endless cutting of the threads of delusion. This was one end of the task undertaken by H.P.B. Painstakingly she set to work in *Isis Unveiled* to show the wisdom in ancient mystery religions, the fact and truth behind teachings now deemed superstitions. She exposed the anomalies and discontinuities in modern theories of knowledge, al-

though never failing to pay full respect to the integrity of serious scientists, and honoring courage and the humanitarian spirit wherever they appeared.

This was the task of liberation—liberation of the *mind,* that its powers might range with a natural freedom over the field of all great questions, and begin to see what it had always had the innate capacity to see, but had, for dark historical reasons, for reasons of Karma and the power of self-deception, not been able to see. The other was the task of inspiration—a direct speaking to the human heart. She spoke to the heart in several ways, of which her *Voice of the Silence* is not the least.

Her end was to arouse in men that first-hand perception of their being which, once awakened, could never be lost. This was her never-ending appeal, that those who saw, who felt, her purpose, and finding it also their own, would carry on her work, each in his own way, by an inspiration which was now his own. The work, however, would be the same, since it is not different for any man, once he is touched by the presence in him of the common Self.

The great common denominator of all diverse human problems and questions is the power of the mind. The mind, for *thinking* man, is the universalizing principle. It is at once the secret of identity and the solvent of all separateness. It solves the riddle presented by the One and the Many, the Same and the Other. The mind is the great interpreter of the law of brotherhood, the resolver of contradictions and the reconciler of differences. It is the mind's firm grasp of elusive relativities which leads, finally, to the certainty of unshakable principles. Hence the *study* of cycles, of states of consciousness, of the permutations of the sevenfold nature of man, and of the subtle transformations which take place during the awakening to the Self. The mind dissipates illusions by penetrating them with the noëtic light. The books of H.P.B. show this sort of mind at work.

Men who become free do so by grasping the meaning of freedom. This involves recognition of their own egoity. Once this is accomplished, the free individual discovers what is his work and how to do it. He *knows* there can be no obstacles to stand in his way. His perception is as primeval as the light of the first sun stretching out across the first void. H.P.B. sought to begin a cycle which would bring such men to birth. Of these men, the world has known a few. They move in history to do their appointed tasks. They have struggles, trials, disappoint-

ments, but *they do their work.* Some all-fulfilling intuition guides them; some destiny-seeking thread draws them onward throughout their lives. H.P.B. gave the philosophic *rationale* of such lives. She made it possible for us to study the work of free souls, which arises in life as men learn how to liberate themselves from the irrelevancies and preoccupations which have no enduring importance. There is a sense in which H.P.B. teaches how to *love* the work of the soul, until there is nothing else of importance.

It is a work filled with all the complex interest of evolution itself. It has the aspect of a Promethean task, but one that is shared by many others. There is loneliness in this work, but there is also companionship. And it is the doing of the work which creates the companionship; it is the seeing of the horizon which establishes the vision; and it is the growing display of meaning which strengthens the heart.

So, when this is the prospect so clearly delineated in the works of H.P.B., there cannot but be some wonder that so few have embraced the opportunity she afforded. It is not a matter of whistling up courage in the face of a gloom of unappreciated efforts. This would be to doubt the very powers which lie sleeping in the human breast—the powers of mind, the latent feelings of the heart. Darker days than ours have followed the steps of workers for the Theosophical Movement. Agonies of degeneration and decline are worse than the pains of birth, although much alike in appearance. We can say only that the portents and auspices of the founding of the Theosophical Movement make plain that it is a work in behalf of a great cycle of human awakening, and that so strenuous an effort could hardly have been begun except to lay foundations for an entire new civilization—a civilization born of men become conscious of their divine ancestry. No lesser purpose could have brought among us such a being as H.P.B.

Be of good cheer, O daring pilgrim "to the other shore."

—*The Voice of the Silence*

ANCIENT MAGIC IN MODERN SCIENCE

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world[1]—yet, he is right in his statement. It is Aryan metaphysics[2] that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does—to protect their paleographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, *historical* Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Ninevah, or an ancient tile-cylinder—that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the "superstition" of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulæ;

NOTE.—This article was first printed in the *Theosophist* for October, 1886, and was reprinted in THEOSOPHY for December, 1917.

[1] Essay. Preface by Colebrooke.

[2] It is only through Mr. Barthelemy St. Hilaire that the world has learnt that "with regard to metaphysics, the Hindu genius has ever remained in a kind of *infantile underdevelopment!!*"

magic bottled up in hermetically-closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic—worse than that, SORCERY—in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere.

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the *genus canis,* does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus *hysterical hypnosis,* but that does not make it the less magic. The result and outcome of primitive *Revelation* to the earlier races by their "*Divine* Dynasties" the *king-instructors,* became *innate* knowledge in the Fourth race, that of the Atlanteans; and that knowledge is now called in its rare cases of "abnormal" genuine manifestations, *mediumship.* The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that led their race to utter destruction, and—to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The "witches" of Thessaly are not less laughed at in our day than the modern mediums or the credulous Theosophist. This is again due to *sorcery,* and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, "the Sons of Light," to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence,

attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *nolens volens,* science has to take it in hand. Archæology in its most interesting department—Egyptology and Assyriology—is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its completeness, giving the truth and *nothing* but the truth, there seems to be no help for it. If Archæology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and "F. R. S.'s" of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian *rhombs,* they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations—the whole paraphernalia of that hateful "superstition"—stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *post-mortem* passport furnished to the osirified soul[3] of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant—a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the "soul" to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: "In the XIIIth year and the second month of *Schomoo,* in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute)[4] for the

[3] The reader need not be told that every soul newly-born into its cycle of 8000 years after the death of the body it animated, became, in Egypt, an "Osiris," was *osirified,* viz., the personality became reduced to its higher principles, a *spirit.*

[4] "Substitute" was the name given to the father of the "Son" adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting "Sons" for purposes of transmission of power and succession.

High-priest Pion-kimoan, and the scribe of the temple of Sossersookhons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, *the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the 'lady singer,' Nefrelit Nimutha, gone into eternity the year so and so*—'some hundred years before'!" The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniaton and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings'-*manes,* viz., of *phantoms and ghosts.* The same is found in the histories of other nations.

All claim for their first and earliest dynasties[5] of rulers and kings, what the Greeks called *Manes* and the Egyptians *Ourvagan,* "gods," etc. Rossellius has tried to interpret the puzzling statement, but in vain. "The word manes meaning *urvagan,*" he says, "and that term in its literal sense signifying *exterior image,* we may suppose, if it were possible to bring down that dynasty within some historical period—that the word referred *to some form of theocratic government, represented by the images of the gods* and *priests*"!![6]

A dynasty of, to all appearances, *living,* at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms."

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes,* the text of the "Secret Doctrine"

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[5] The Secret Doctrine teaches that those dynasties were composed of divine beings, "the ethereal images of human creatures," in reality, "gods," in their luminous astral bodies; the *Sishta* of preceding manvantaras.

[6] *Rossellius* (vol. i, "Storia degli Monumenti dell Egitto," p. 8). He adds that Manetho and the old Chronicles agree in translating the word *manes* ..... In the Chronicles of Eusebius Pamphilius, discovered at Milan and annotated by Cardinal Mai, the word ..... is also translated *urvagan,* "the exterior shadow" or "ethereal image of men;" in short, the *astral body.*

will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archæology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called "Lepsius Papyrus" of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archæological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical succession. Unfortunately *its most important fragments* are *missing.* The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was "an historical romance of the XVIth century B. C.,[7] dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the XXVIth (?) century before our era." It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with narratives about hoar antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience.* Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was "refreshed." But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water,

[7] *Supposititiously*—during the XVIIIth Dynasty of kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too clever Bishop of Cæsarea.

120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold;" but commanded that sacrifices should be made to the *manes* of those two magicians when they died. To this Prince *Gardadathu* remarked that the highest among such magicians *never die,* and that one of them lived to that day, more than a centenarian, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the God Thoth (the *wisdom* deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty king Cheops expressed desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:

"I am told, oh sage, that thou art able to reunite heads severed from their bodies to the latter."

"I can do so, great King,"—answered Deddy.

"Let a criminal be brought here, without delay," quoth the Pharaoh.

"Great King, my power does not extend to men. I can resurrect only animals,"—remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. "The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprizes us of that which is evidently the chief subject of the archaic record—the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of child-birth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices." The goddesses did as they were asked, and three boys, each one yard long and *with very long arms,*[8] were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses conferred on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother-goddesses returned of itself into the corn-bin in an out-house of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings—the triplets.

A female slave having been punished once by the High priestess, the former ran away from the house, and spoke thus to the assembled

[8] Long arms in Egypt meant as now in India, a sign of mahatmaship, or adeptship.

crowds: "How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

At this interesting place, the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.[9]

Another magical feat is given by Mariette Bey. (*Mon. Dir.* pl. 9, Persian epoch) from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the *stele* 114 which is an official statement about the election of Aspalout, shows how such events took place." (Gebel-Barkal.) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

"Come," reads the inscribed legend, "come, let us choose a master who would be like an irresistible young bull." And the army began lamenting, saying—"Our master is with us, and we know him not!" And others remarked, "Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be" . . . Forthwith the whole army cried out—"But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him; do not speak in ignorance of him, for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ. . . . He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves." "This is what the

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[9] This is the more to be regretted—says the translator of the papyrus—that "legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence." The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that "land of mystery and riddle," as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers —and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their *originality* (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archæologist, Mr. Maspero, in his work called "Contes de l'ancienne Egypte."

entire army saith: 'It is an excellent speech, in truth . . . a million of times.' "

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Ammon-Râ, while framing their request. "The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and statues, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors."

All the members of the Royal family pass in procession before the statue of Ammon-Râ—still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims—"This is your king! This is your Master who will make you live!": and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer." (Gebel-Barkal.)

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs *believed*—as well as the masses—in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues *had* to be *fabricated;* for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the *divine* (or *infernal,* if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce *its* magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archæology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the "Harris papyrus on Magic" (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article—on MAGIC.

Ostende, July, 1886. H. P. BLAVATSKY.

THE LIFE PRINCIPLE

A FEW YEARS back a very interesting controversy raged between several scientists of reputation. Some of these held that spontaneous generation was a fact in nature, whilst others proved the contrary; to the effect that, as far as experiments went, there was found to be biogenesis, or generation of life from previously existing life, and never the production of any form of life from non-living matter.

An erroneous assumption was made in the first instance that heat, equal to the boiling point of water, destroyed all life organisms; but by taking hermetically sealed vessels containing infusions, and subjecting them to such or a greater degree of heat, it was shown that living organisms did appear even after the application of so much heat. By more careful experiments, the following fact was brought to light, that spores of Bacteria, and other animalculae, which generally float in the air, can, when dry, withstand a greater degree of heat, and that when the experiments are made in optically pure air, no life ever appears, and the infusions never putrefy.

Along with the fact of biogenesis, we must note, however, Mr. Huxley's caution, when he says, "that with organic chemistry, molecular physics, and physiology yet in their infancy, and every day making prodigious strides, it would be the height of presumption for any man to say that the conditions under which matter assumes the qualities called vital, may not some day be artificially brought together"; and, again, "that as a matter not of proof, but of probability, if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period, when the earth was passing through chemical and physical conditions which it can never see again, I should expect to be a witness of the evolution of living protoplasms from non-living matter."

Tracing inorganic matter upwards to the form which approaches most nearly to vital organisms, we come to those complex substances called "colloids," which are something like the white of an egg, and form the last stage of the ascending line from inorganic matter to organic life.

NOTE.—This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1888, and was reprinted in THEOSOPHY for December, 1917.

Tracing life downwards we ultimately reach "protoplasm," called by Huxley "the physical basis of life," a colourless, jelly-like substance, absolutely homogeneous, without parts or structure. Protoplasm is evidently the nearest approach of life to matter; and if life ever originated from atomic and molecular combinations, it was in this form.

Protoplasm in its substance is a nitrogeneous carbon compound, differing only from other similar compounds of the albuminous family of colloid by the extremely complex composition of its atoms. Its peculiar qualities, including life, are not the result of any new and peculiar atom added to the known chemical compounds of the same family, but of the manner of grouping and motions of these elements.[1] Life in its essence is manifested by the faculties of nutrition, sensation, movement and reproduction, and every speck of protoplasm developes organisms which possess these faculties. The question has been asked whether this primitive speck of protoplasm can be artificially manufactured by chemical processes. Science has answered in the negative, as it knows as yet of no process by which any combination of inorganic matter could be vivified.

The law of evolution has now been satisfactorily proved to pervade the whole of the Universe, but there are several missing links, and, doubtless, the discoveries of modern science will in course of time bring many new facts to light on these obscure points which at present defy all search. Far more important than the question of the origin of species is the great problem of the development of life from what is looked upon as the inanimate mineral kingdom.

Every discovery of science, however limited it may be, affords food for thought, and enables us to understand how far we are to believe on the ground of observation and experiment, and how far we theorize in the right direction.

Science has not been able to prove the fact of "spontaneous generation" by experiment, but the best of scientists think it safe to believe that there must have been spontaneous generation[2] at one time. Thus far, scientific thought is in accord with esoteric teachings.

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[1] Vide Mr. Samuel Laing's new book "A Modern Zoroastrian." The whole of the work is well worth study, at it is as interesting as it is scientific. Several quotations have been made in this article from that excellent volume.—N. D. K.

Notwithstanding its excellency, it is a *very* materialistic work.—[Ed. *Lucifer.*]

[2] Esoteric Science, holding that nothing in nature is inorganic, but that every atom is a "life," does not agree with "Modern Science" as to the meaning attached to "Spontaneous Generation." We may deal with this later.—[Ed. *Lucifer.*]

Occult philosophy has it, that motion, cosmic matter, duration, space, are everywhere. Motion is the imperishable life, and is conscious or unconscious, as the case may be. It exists as much during the active period of the Universe, as during Pralaya, or dissolution, when the unconscious life still maintains the matter[3] it animates in sleepless and unceasing motion.

> Life is ever present in the atom or matter, whether organic or inorganic—a difference that occultists do not accept. When the life energy is active in the atom, that atom is organic; when dormant or latent, the atom is inorganic. The *Jiva,* or life principle, which animates man, beast, plant, and even a mineral, is a form of force indestructible since this force is the one life, or *anima mundi,* the universal living soul, and since the various modes in which objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly, though the force would still remain in each of its particles, but in a dormant state.[4] When the life force is disconnected with one set of atoms it becomes immediately attracted by others; but in doing so, it does not abandon entirely the first set, but only transfers its *vis viva,* or living power—the energy of motion—to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.

More than any other, the life principle in man is one with which we are most familiar, and yet are so hopelessly ignorant as to its nature. Matter and force are ever found allied. Matter without force, and force without matter, are inconceivable. In the mineral kingdom the universal life energy is one and unindividualized; it begins imperceptibly to differentiate in the vegetable kingdom, and from the lower animals to the higher animals, and man, the differentiation increases at every step in complex progression.

When once the life-principle has commenced to differentiate, and has become sufficiently individualized, does it keep to organisms of the same kind, or does it after the death of one organism go and vivify

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[3] Esoteric Science does not admit of the "existence" of "matter," as such, in Pralaya. In its noumenal state, dissolved in the "Great Breath," or its "laya" condition, it can exist only *potentially.* Occult philosophy, on the contrary, teaches that, during Pralaya, "Naught is. All is ceaseless eternal Breath."—[ED. *Lucifer.*]

[4] *Five Years of Theosophy,* page 535, Original Edition; p. 340, New Edition.

an organism of another kind? For instance, after the death of a man, does the Kinetic energy which kept him alive up to a certain time go after death and attach itself to a protoplasmic speck of the human kind, or does it go and vivify some animal or vegetable germ?[5]

After the death of a man, the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic energy, which passes off elsewhere to vivify another set of atoms. Is not the energy that becomes dormant[6] life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man they appear mixed up together, are they not two distinct forms of energy, united only for the time being?

A student of occultism writes as follows:[7]

> Jiva, or the life-principle, is subtle super-sensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to be extinct. A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed it is attracted by other bodies presenting suitable conditions.

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[5] As far as the writer knows, Occultism does not teach that the LIFE-PRINCIPLE—which is *per se* immutable, eternal, and as indestructible as the one *causeless cause,* for it is THAT in one of its aspects—can ever differentiate individually. The expression in *Five Years of Theosophy* must be misleading, if it led to such an inference. It is only each body —whether man, beast, plant, insect, bird, or mineral—which, in assimilating more or less the life principle, *differentiates it in its* own special atoms, and adapts it to this or another combination of particles, which combination determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its *monas* on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahm, also partakes of the Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation of life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expending during life by one particular set of physiological cells is alloted by Karma—another aspect of the Universal Principle—consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of *their* manifestation. *Jiva*—in its universal aspect—has, like *Prakriti,* its seven forms, or what we have agreed to call "principles." Its action begins on the plane of the Universal Mind (*Mahat*) and ends in the grossest of the *Tanmatric* five planes—the last one, which is ours. Thus though we may, repeating after *Sankhya* philosophy, speak of the *seven prakritis* (or "productive productions") or after the phraseology of the Occultists of the seven *jivas*—yet, *both Prakriti and Jiva are indivisible abstractions,* to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little.—[ED. *Lucifer.*]

[6] A dormant energy is *no* energy.

[7] *Five Years of Theosophy,* page 512, Original Edition; p. 325, New Edition.

Every atom has contained within it its own life, or force, and the various atoms which make up the physical frame always carry with them their own life wherever they travel. The human or animal life-principle, however, which vitalizes the whole being, appears to be a progressed, differentiated, and individualized energy of motion, which seems to travel from organism to organism at each successive death. Is it really, as quoted above, "subtle super-sensuous matter," which is something distinct from the atoms that form the physical body? (1)

If so, it becomes a sort of a monad, and would be something akin to the higher human soul which transmigrates from body to body.

Another and more important question is:—Is the life-principle, or Jiva, something different from the higher or spiritual soul? Some Hindoo philosophers hold that these two principles are not distinct, but one and the same. (2)

To make the question plainer, it may be enquired whether occultism knows of cases in which human beings have been known to live quite separated from their spiritual soul? (3)

A correct comprehension of the nature, qualities, and mode of action of the principle, called "Jiva," is very essential for a proper understanding of the very first principles of Esoteric Science, and it is with a view to elicit further information from those who have kindly promised to give help to the Editors of *Lucifer* on deep questions of the science, that this feeble attempt has been made to formulate a few questions which have been puzzling almost every student of Theosophy.

Ahmedabad. N. D. K.

EDITOR'S NOTE

(1) Modern Science, tracing all vital phenomena to the molecular forces of the original protoplasm, disbelieves in a *Vital Principle,* and in its materialistic negation laughs, of course, at the idea. Ancient Science, or Occultism, disregarding the laugh of ignorance, asserts it as a fact. THE ONE LIFE—is deity itself, immutable, omnipresent, eternal. It is "subtle, super-sensuous matter" on this lower plane of ours, whether we call it one thing or the other; whether we trace it to the "Sun-force"—a theory by B. W. Richardson, F.R.S.—or call it this, that, or the other. The learned Dr. Richardson—an eminent authority—goes

further than words, for he speaks of the life-principle as of "a form of MATTER" (!!) Says the great man of science: "I speak only of a veritable material agent, refined, but actual and substantial; an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical state and condition; an agent passive in its action, moved always, *i.e.,* by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis* or *energia naturæ,* but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter" (p. 379). As one sees, the Doctor plays at blind man's buff with occultism, and describes admirably the passive, "life elementals" used—say—by great sorcerers to animate their *homunculi.* Still the F.R.S. describes one of the countless aspects of our "subtle, super-sensuous-matter-life-principle."

(2) And the Hindu philosophers are right. It is here that we have real need of the divisions of everything—Prakriti, Jiva, etc.— into principles to enable us to explain the action of *Jiva* on our low planes without degrading it. Thence, while the Vedantin philosopher may be content with four principles in his universal Kosmogony, we occultists need at least *seven* to enable ourselves to understand the difference of the Protean nature of the life-principle once it acts on the five lower spheres or planes.

Our readers, enamoured with Modern Science, at the same time as with the occult doctrines—have to choose between the two views of the nature of the Life Principle, which are the most accepted now, and —the third view—that of the occult doctrines. The three may be described as follows:

I. That of the scientific "molecularists" who assert that life is the resultant *of the interplay of ordinary molecular forces.*

II. That which regards "living organisms" as animated by an independent "vital principle," and declares "inorganic" matter to be lacking this.

III. The Occultist or Esoteric standpoint, which looks upon the distinction between organic and inorganic matter as fallacious and non-existent in nature. For it says that matter in all its phases being merely a vehicle for the manifestation *through it* of LIFE—the Parabrahmic Breath—in its physically pantheistic aspect (as Dr. Richardson would say, we suppose) it is a supersensuous state of matter

itself the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.

(3) It is just this. A human being *can* "live" quite separated from his Spiritual Soul—the 7th and 6th principles of the ONE LIFE or "Atma-Buddhi"; but no being—whether human or animal—can live separated from its *physical* Soul, *Nephesh* or the *Breath of Life* (in Genesis.) These *"seven souls"* or *lives* (that which we call Principles), are admirably described in the Egyptian *Ritual* and the oldest papyri. Chabas has unearthed curious papyri and Mr. Gerald Massey has collected priceless information upon this doctrine; and though his conclusions are not ours, we may yet in a future number quote the facts he gives, and thus show how the oldest philosophy known to Europe—the Egyptian—corroborates our esoteric teachings.

MONADS AND SOULS

If we choose to give the name of soul to all that has perception and desires, in the general sense which I have just indicated, all simple substances or created Monads may be called souls. But as sentiment is something more than simple perceptions, I am willing that the general name of Monads and Entelechies shall suffice for those simple substances which have nothing but perceptions and that the term souls shall be confined to those whose perceptions are more distinct, and accompanied by memory.

For we experience in ourselves a state in which we remember nothing, and have no distinct perception, as when we are in a swoon or in a profound and dreamless sleep. In this state the soul does not differ sensibly from a simple Monad; but since this state is not permanent, and since the soul delivers herself from it, she is something more. And as every present condition of a simple substance is a natural consequence of its antecedent condition, so its present is big with its future.

Then, as on awaking from a state of stupor, we become conscious of our perceptions, we must have had perceptions, although unconscious of them, immediately before awaking. For each perception can have no other natural origin but an antecedent perception, as every motion must be derived from one which preceded it. But the cognition of necessary and eternal truths is that which distinguishes us from mere animals.

—LEIBNITZ (in translation from the French)

THE AIM IN TIME

ONE'S aim should be for a definite object. This is sometimes referred to as one-pointedness. Many different positions may need to be tried before the mark is finally and squarely hit. Much listening to the tactful coaching of others who act as advisers, much shifting from left to right, and practice in concentrating the eye upon the selected spot, may be found necessary. To become a successful archer perseverance and practice go together: practice, long or short, perhaps, but ardent; and perseverance, always. The *same* mark is to be kept in view, while there are myriads of trial shots. How, otherwise, can one ever achieve the range?

The object itself should be an extraordinary one. This should be true of it, even though it is presently beyond our reach. One at first needs help; needs to observe what is possible for others who also are archers; needs to learn to survey the field by becoming at home with the instruments. Many will be the arrows that fall short—arrows of intention and aspiration; some occasionally may even overshoot, once the range has been taken. The first-used equipment may prove unequal to the challenge; better will be evolved with experience. Arrows may be deficient in structure, in length or balance. Bow tension may be out of proportion for strength of wrist. The right bow for us must be better than we can at first bend.

A little girl once remarked that perhaps if she just "supposed" long and hard enough, she might get to the moon! Nothing is closer to truth than the pure intuitions of children, was the comment. The man who achieves his aim, continues at the *same* meditation. By continuous practice in a forward direction is the prize won by the marathon runner. The great painter arrives at his own distinctive colors by constantly working at those colors till the object of the mind is satisfied. Range, elevation, gravitation pull upon physical trajectory—these too are mind qualities. The object of the aim is beyond time, but the effects of aspiration and aim reach forward in both time and space. Therefore should the object selected be that one which is worthy of continuous aim during time.

"Keep thy soul's gaze centered on the one pure Light" is the instruction to the aspirant whose object is the highest. This is not at once to

be achieved, save all counter-attractions are known and neutralized. The eye must be trained in single-pointedness. The picture-image on the retina must be held unwaveringly. Exercise in dispassion is a requisite to the stabilizing of the mind and senses. As strength grows, the image becomes clearer in vista, the mark looms in nearer perspective. But neither aim nor object are to be achieved, save by continuous concentration upon that single point. It is the same ray of sunlight acting through the lens which warms to the point of incineration. It is the concentrating on the single point that enables the Seer to acquire all correlative knowledge. It is by *knowing* the depths of the heart that the Sage becomes acquainted with all hearts.

If the archer would realize his aim, he must devote his life to the object. Not here is variety needed, not here is effect to be counted. There is one path, one object for the true Yogi. From that one he will not be swerved, upon that will he bend his will of concentration throughout the lifetime. For that purpose will he increase in worth, become purposeful, work, enjoy, stand. The end of the aim, which is the object of his evolution, overbalances all, outweighs all values of terrestrial existence. The man who expects to achieve the knowledge of spiritual identity focuses his aim on nothing less. Other objects there may be, but he does not aim for them.

Let the aim be for the Indestructible, said a wise Teacher. Thus the archer becomes one with the aim, with the Indestructible. The aim is in time, the means is in one-pointedness of vision, but the Object is not any of these but is that which all men seek, and in which all are identical. Let the Object then be presently beyond reach of our power; it can yet be achieved by aspiration which is for All.

THE HIGHER FIELD OF ACTIVITY

Individual souls . . . act both transcendently and incarnately. Laboriously their cognition and perception grasps many confusing and injurious impressions contrary to their higher nature, for the body which they inform exists only partially, and as such is unsatisfactory, being surrounded by many strange influences and possessed by many needs and pleasures, which subject the souls to delusion. But their higher field of activity remains impassive towards transitory pleasures, leading an equable existence. —PLOTINUS

ESSENTIALS OF THE GITA

PROBABLY nowhere in all literature will we find a more profound consideration of moral problems than that contained in the dialogue between Krishna and Arjuna in the ancient *Bhagavad-Gita.*

We may with profit take some time to discover why this is so. Very early in the dialogue, Arjuna, the pupil, moved by the same impulse which has moved men of good will in all ages, asks Krishna, the teacher, to instruct him in his duty when confronted by a great moral problem: in these words: "As I am of a disposition which is affected by compassion and the fear of doing wrong, I ask thee which is it better to do? Tell me that distinctly! Instruct me in my duty for my understanding is confounded." And Krishna answers—not by saying, "Do this," or "Do that"—but by expounding the essential nature of the *Self* and of Spiritual Knowledge in those sublime passages of the second chapter. Here immediately becomes evident the difference between a spiritual *teacher* and a self-proclaimed "authority." But Arjuna, like so many others, is not satisfied. He complains: "Thou, as it were with doubtful speech confusest my reason. Choose one method by which I may obtain happiness." In other words: "Be my spiritual authority; solve my moral problems for me." With that plea countless millions of other "Arjunas" have bartered their spiritual integrity for blind subservience to creed and dogma.

Krishna then proceeds to explain to Arjuna the basis and necessary condition of right action. Finally, beginning to see that he must himself solve the problem, Arjuna asks: "By what is a man propelled to commit offenses seemingly against his will?" It is the same impediment to right action of which Paul spoke thousands of years later when he said: "The good that I would, I do not: but the evil which I would not, that I do."

So, in the succeeding discourse Krishna proceeds to expound the philosophical basis of all moral problems and their solution. It is to be noted that nowhere does he give Arjuna a categorical answer; nowhere does he command what shall be done or what shall not be done. He confines his instructions to the basic principles of all action; of the agents involved in action, and of man's relation to them; of the three

qualities which spring from nature and move man to action; and finally, how liberation from the *bonds* of action, "which bind the imperishable soul to the body," may be reached through perfect discrimination; and closes his discourse with an injunction which is at once an invocation and a benediction: "Thus have I made known to thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind; act as seemeth best unto thee."

The reason mankind in general has thus far failed so lamentably in the solution of its individual and collective moral problems lies in the fact that, like the Arjuna, it has sought for categorical imperatives from outside of Self. So it has given too little thought to the elements of its problems, to the nature of the agencies which produce them, or to the principles which must underlie their solution. The *Bhagavad-Gita* makes crystal clear that mere desire to do right is not enough. Arjuna had that; but his understanding was confounded.

All moral problems, of course, involve the question of what right action is. And this brings us at once to the very threshold of the mystery of good and evil. But good and evil are not definite qualities in themselves. They are a great pair of opposites, the opposite poles of man's conscious exercise of spiritual powers. Every moral problem requires the exercise of man's power of choice. No animal has such power; consequently it has no moral problems. No more than the animal has the confirmed hedonist any moral problems. And in a wider sense neither has the man who has denied his moral responsibility by the surrender of his power of choice to the dictates of any "Jehovah."

Krishna showed Arjuna that the moral quality of action lay far deeper than its mere physical expression. Every action has a thought at its root. What we are prone to regard as action is nothing more than the *effect* of thought, will, and feeling on the physical plane. We customarily associate action with physical movement. Krishna dispels this notion when he says: "The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men."

Why do we suppose that the master of Yoga, or skill in the performance of action, devoted so much attention to the exposition to Arjuna of fundamental ideas about the nature of the Self, instead of prescribing a code of conduct for him to follow? Primarily, it seems, because to do otherwise would defeat the very purpose of man's incarnation—his spiritual evolution. The universe exists but for the experience and

emancipation of soul from the bonds of conditioned existence. So Krishna proceeds to instruct Arjuna in the nature of Self and the purpose of conditioned existence. These are the fundamental ideas to which moral problems must be referred and by which they must be solved. Man's basic ideas of the nature of self, and the purpose of his existence will inevitably determine the direction of his thought: "the embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed."

"Notes"

Every student of Occultism, Theosophy or true religion—all being the one thing—will go through Arjuna's experiences. Attracted by the beauty or other seductive quality, for him, of this study, he enters upon the prosecution of it, and soon discovers that he arouses two sets of forces. One of them consists of all his friends and relations who do not view life as he does, who are wedded to the "established order," and think him a fool for devoting any attention to anything else, while the general mass of his acquaintances and those whom he meets in the world, instinctively array themselves against one who is thus starting upon a crusade that begins with his own follies and faults, but must end in a condemnation of theirs, if only by the force of example. . . .

All of us are brought to this study by our own request made to our Higher Self, who is Krishna. Arjuna requested Krishna to be his charioteer, and to drive him forth between the two armies. It does not matter whether he now is consciously aware of having made the request, nor whether it was made as a specific act, in this life or in many another precedent one; *it was made and it is to be answered at the right time.*

—William Q. Judge

THE COMPREHENDING SENSE

> The division of the physical senses into five, comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.,* be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception to register and record them; and (this for the Metaphysicians and Occultists) the SEVENTH to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma.
>
> (*The Secret Doctrine*)

THE concept of unity, in some aspect, is discoverable in every experience of the Ego: there is always a "beyond"—a *synthesis,* a sustaining and preserving *vehicle.* Krishna says: "I am the origin and the dissolution, the receptacle, the storehouse, and the eternal seed."

Egoic perception on this plane is limited by the personal Self—through its separative modes of consideration. Not good, not evil, but the tendency to separativeness in human nature is the stumbling block to comprehension—not alone of universal principles, but of speculative knowledge in general. A "fact," however authentic, if regarded as a thing-in-itself, and however logical the theory built upon the isolated fact may be, contains an element of misrepresentation which distorts the mind. It is through *synthesis* that scientific knowledge is gained—the process of analysis being used only to clarify understanding by judging conceptions already formed in order to turn them into new conceptions, and then to expand these into still higher and more complex forms, or *new* syntheses.

The fact of Duality which pervades all manifested existence, presents a problem to the mind of man until, by means of the comprehending sense, he finds Duality resolved into Unity within himself. There is That which is "neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these." This Unity, this One which is the All, is incommunicable in language—"unthinkable and unspeakable," as the *Mandukya Upanishad* says. Everyone has experienced the utter futility of words to describe the spectral beauty of the setting sun! And who, in his "aloneness," has not been conscious of something akin to these words of Galsworthy?

> Who shall say that in this silence, in this hovering wan light, in the air bereft of wings, and of all scent save freshness, there is less of the ineffable, less of that before which words are dumb?

H.P.B. said that her attempt to render in a European language the "grand panorama of the ever periodically recurring Law" was daring, for "no human language, save the Sanskrit—which is that *of the Gods* —can do so with any degree of adequacy." But even Sanskrit could not suffice for the presentation of THAT, "the container and root of all." To continue the quotation: "The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor *dead* Form! (This) Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror O little man! Thou art this, but thou knowest it not."

Allegory, parable, myth, and the mysterious power of Occult symbolism—universal in character—turn the thoughts inward in search of meaning. The association of ideas—familiar to us in the connective and recollective sense—will not explain how a symbol presented to the eye from the printed page, or a description to the ear through speech will induce the mind to either "connect or recollect" that which is "unthinkable and unspeakable." The five senses—the apprehending senses—serve the Soul in contacting the external world, more or less accurately, for each has "a life, or consciousness, of its own." The inner sense perceives the world within, serving truly to the degree that it is unbiassed. A footnote in *The Voice of the Silence* says that in the stage of *Dharana,* "every sense as an individual faculty has to be 'killed' (or paralyzed) on this plane, passing into and merging with the Seventh sense, the most spiritual." This is the synthesizing sense.

Implied in all the writings of H. P. Blavatsky is a warning against exclusive preoccupation with doctrinal teachings, which are creed-forming, soul-stifling, and destructive of the God-like imaginative Power. The language of symbols is the language of the Soul—of the Eternal Pilgrim. Says the *Secret Doctrine*:

> Every symbol is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences.
>
> The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable.

> Yet even a parable is a spoken symbol; a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And, as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so an historical, real event was deduced—by those in the hieratic sciences—from certain emblems and symbols recorded in the ancient archives of the temples.

Doctrine, even when in its less restricted sense, implies authority: a formulated theory that is supported by evidence, backed by authority, and proposed for acceptance, as, for instance, Einstein's doctrine of Relativity. The other use of the word doctrine retains its implication of authoritative teaching, but it presupposes acceptance by a body of believers or adherents. *In neither case is it related to character or conduct.* The parable, on the other hand, narrates or describes a familiar occurrence in nature or life that by analogy conveys a moral or a spiritual truth. It calls to the mind's attention the function of analogy and correspondence; it invites retrospection; it stirs to activity the imagination, and invites the "comprehending sense" to search for meaning. Without search for meaning even the highest Ideal becomes a static, or dead thing.

> The Spirit in the body sees, rectifies, sustains, and enjoys through its instrument or vehicle; the ideal of progress is a perfected vehicle which will contact and reflect in the highest sense all worlds and all beings. (*Notes on the Bhagavad-Gita.*)

The Inner Statue

As nobody can speak of physical beauty until he have seen it himself, so nobody should dare to judge of incorporeal beauty until he have perceived it himself by the faculties of his own mind. Corporeal beauty is outside of the man; incorporeal within; consequently, a man cannot judge of incorporeal beauty until he have returned to himself, or rather become perfect.

As our physical sight or hearing must be perfect before we can judge of the beauty of a statue or of a song, just so must we be normally beautiful ourselves before we dare give a judgement on corporeal beauty. We must return to ourselves, and if we find we are not beautiful, we must polish and cut until the inner statue be perfect.

—KENNETH GUTHRIE: *The Philosophy of Plotinos*

THE NATURE OF FORM

V

Some Mysteries of Form

ABOUT twenty years ago this magazine printed a series of articles on the Astral Body. Several articles in that series were concerned with Form and its mysteries, as known to the world of Science. It is interesting to compare some scientific views of today and twenty years ago; many are still valid, others have been dropped and new ones put forth. For instance, Prof. Goldschmidt then announced that the gene, for many years considered the unit of heredity in the cell, was a fiction and that the chromosome itself was all that was needed to explain heredity. Today, these views seem to be forgotten, as information about genetics has been accumulated. The views of Prof. Edmund Sinnott, however, are still quite valid and probably will be for some time to come:

> . . . within the last few decades, and recently in increasing numbers, many biologists, as well as thinkers who have approached biological problems through the physical sciences and through philosophy, are agreed in emphasizing one particular problem, one general phenomenon of life, as of primary and dominant significance. This may be stated in a word as the problem of *organization*. Living things are well termed *organisms*. The activities of their manifold structures are so integrated and coordinated that a successfully functioning whole individual develops. As to how this is accomplished very little is known. (*Science*, Jan. 15, 1937.)

The average human being has some twenty-three basic pairs of chromosomes (occasionally 23½ and even 24 pairs occur). These are distinguishable not only in the germ cells (gametes), but also in other parts of the human body. It is as though each individual is marked with his heredity throughout his body. In the gametes, which are concerned with reproducing the whole of the individual, twenty-three or twenty-four single chromosomes occur in each mature cell. These supposedly represent a great mixture of characteristics from parents and other ancestors. The new individual gathers an equal number of such hereditary units from each parent, which then become paired in a new combination. To say that the chromosomes themselves could account for transmission of so many possible traits would be supposing almost as great a miracle as the creation of Form out of nothing. Scientists have therefore con-

sidered that each chromosome is made up of thousands of genes, which are probably giant protein molecules. Dr. Linus Pauling and others have in recent years shown the complex structure of such macro-molecules. Each contains tens of thousands of atoms. If one atom in such a long chain differs from the others, a variant is produced which may markedly affect the functions of the whole molecule. Dr. Pauling studied red blood cells and explained the existence of sickle-cell anemia as caused by such a minute variation.

It is admitted by geneticists that little is known of the functions of most of the thousands (perhaps tens of thousands) of different genes. The few which have been investigated (mostly relating to blood-type factors) have demonstrated the general validity of the gene theory. The evidence is too definite to account for a radically different explanation. Briefly, the theory holds that genes account for all factors which determine physical characteristics. They are located in the same positions on the same chromosome types for all members of the same species. For instance, in man each of the twenty-three chromosome pairs controls certain groups of human characteristics. In lower creatures, the number of pairs is fewer. The genes themselves occur in pairs, one inherited from each parent, with the exception of part of one chromosome pair in males. Sometimes the gene pairs are identical in composition (homozygous), sometimes slightly different (heterozygous). Heterozygosity is supposed to account for many small differences among individuals. It is supposed to be caused by mutation, as brought about by exposure to radiation, chemicals, environmental extremes, and other unknown factors.

Theoretically, there are enough gene combinations possible from two parents to produce more different kinds of offspring than all the people who have existed in the last few million years. This is a staggering figure but one easily arrived at when all factors causing gene-scrambling are considered. It is, of course, an attempt to account for the fact that no two individuals are exactly alike. In any event, gene exchanges as well as exchanges of blocks of genes occur quite regularly during certain phases of cell production; such exchanges can occur only between the paired chromosomes. There is a clear attraction between these chromosomes, which are similar in size, shape, and internal structure. It would seem likely that the electric field forms the basis for the attraction. The apparently random pattern of exchanges of gene blocks may well be

governed by actions of the field. One can almost see a gathering together of the Skandhas in the formation of the human being—long before the embryo begins to develop. The seeds of human make-up are drawn together as the new Ego takes what it can from the family line of each parent. Incomplete as the gene theory may be, it fits in well with Theosophical teaching on the Skandhas, or attributes, as a bringing about again what has been. The electric field may be thought of as part of the psychic and mental fields of the Ego.

Going from the field in the cell to the formation of the embryo by groups of cells, we find many strange phenomena. Certain embryonic tissues can form the whole of the organism, for instance. Prof. Hans Spemann was able to form double embryos this way. Others were able to grow eyes on the tail of a tadpole or on the belly of a salamander. Timing was important in these experiments. At certain stages the transplanted tissue fell under the sway of the organization of the host; at other stages it became the local organizer. Skin tissue was made to form brain cells and tail tissue was made to form an eye lens. Truly, protoplasm is formative and subject to the sway of the organizing intelligence.

Prof. H. J. Muller did work in the field of genetics with fruit flies, winning the Nobel prize for showing the effect of x-rays upon mutation. By various amounts of exposure, all kinds of freak flies were produced. These experiments were repeated by others. They represent, perhaps, the dark side of scientific experiments, a form of vivisection throwing little light on the mysteries of Form. Other experiments removed the nucleus from cells and showed that they could divide for some period of time, indicating the presence of an organizing principle outside the nucleus. The field is evidently not removed when the nucleus is removed by certrifuging; a completed form, however, cannot result from such crippling action.

On the more constructive side was the work of Alexander Gurwitsch in the 1920's. He found that growing root tips of an onion gave off ultra-violet radiation, affecting nearby rootlets. Others repeated the Russian scientist's experiments and demonstrated the same phenomenon with other plants. This is an interesting addition to studies in the steady-state field around growing things. The radiation produced by growing things seems to be beneficial in stimulating normal growth, as opposed to heavy doses of man-made radiation which form freaks and

kill. Would that more scientists would study the natural phenomena, without forcing artificial conditions on organisms.

Another mystery of Form is to be found in parthenogenesis: development of an embryo without fertilization of the egg. Some plants use this form of reproduction under adverse conditions, a few under normal conditions. The common dandelion, for instance, is so widespread because this is its only reproductive process; it does not depend upon wind or insects or anything external for development of its seeds. Joseph Wood Krutch spends most of a chapter on "Devolution" in *The Great Chain of Life,* discussing the implications of the dandelion's method. Sea urchin eggs and even those of rabbits can be started in embryonic growth with external stimuli of various sorts. The rabbit eggs could in some instances continue their growth inside a female rabbit and thus produce "fatherless" offspring.

Genetic theory explains that a vigorous offspring results from union of gametes from two different individuals. Hence, a dividing down of chromosomes takes place in the final stages of egg and sperm production; the complete number is reached when egg and sperm unite. In parthenogenesis the final dividing down does not occur, either because of external stimulus disrupting the process or because of evolutionary development making the dividing unnecessary. The new individual is like its parent and usually lacks vigor. For the present period of evolution, parthenogenesis does not seem natural, at least to higher forms. Mr. Judge's words on page 128 of the *Ocean of Theosophy* strike home:

> At the present time the seven races are mixed together . . . The object of this amalgamation and subsequent differentiation is to give to every race the benefit of the progress and power of the whole derived from prior progress in other planets and systems. For Nature never does her work in a hasty or undue fashion, but, by the sure method of mixture, precipitation, and separation, brings about the greatest perfection.

It is thought by many anthropologists that the most productive evolutionary development takes place with alternations of "small population" breeding and "hybridization," or mixture of different population groups. See L. C. Dunn, for instance, in *Heredity and Evolution In Human Populations* (Harvard University Press, 1959) for discussion of the problem. This seems to be a verification of Mr. Judge's view. Rather than looking at it from the Form side, however, Mr. Judge takes a manasic point of view.

THE ABSOLUTE ALL

THE One (the *That*) is neither *first* nor *last,* but ALL. Parabrahm, having no relation as the Absolute ALL to the manifested world—the Infinite having no connection with the finite—can neither *will* nor *create.* If one could suppose the Eternal Infinite ALL, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple personality, that Unity would cease to be one. Parabrahm being the "Supreme ALL," the ever invisible spirit and soul of Nature, changeless and eternal, can have no attributes. Parabrahm is the collective aggregate of Kosmos in its infinity and eternity, the "THAT" to which distributive aggregates cannot be applied. Being the One Reality or the Absolute, Parabrahm is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol.

In esoteric philosophy non-being is "Absolute Being." The abstraction called Parabrahm alone, whether we call it En-Soph, or Herbert Spencer's Unknowable, is "the One Absolute Reality"—without a Second; all the rest being *Maya.* But unless the Occult teaching is accepted, we are compelled once more to face a miracle; to accept the theory of a *personal, anthropomorphic Creator,* the attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal deity, before whose incomprehensible awful grandeur the highest human intellect feels dwarfed. It is not the One Unknown ever-present God in Nature, or Nature *in abscondito* that is rejected, but the God of human dogma and his *humanized* "Word." No "god" who curses his (supposed) work, because he has made it imperfect, can be the one infinite Absolute Wisdom, whether called Bel or Jehovah. It is only daring Theology—never Science or Philosophy—which seeks to gauge the Infinite and unveil the Fathomless and Unknowable.

Absoluteness precludes any idea of the finite or conditioned from being connected with it. Infinity cannot comprehend finiteness. The Boundless can have no relation to the bounded and conditioned. In the occult teachings the Unknown and the Unknowable Mover, or the

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NOTE.—Collated from the writings of H. P. Blavatsky.

Self-Existing, is the absolute divine Essence. Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*. Ideas, in their very nature and essence, as conceptions bearing relation to objects, whether true or imaginary, are opposed to absolute Thought, that unknowable ALL of whose mysterious operations Spencer predicates that nothing can be said, but that "it has no kinship of nature with Evolution"—which it certainly has not. The Kabalists never cease to repeat that *primal intelligence* can never be understood. It cannot be comprehended, nor can it be located, therefore it has to remain nameless and negative. Hence the En-Soph—the "UNKNOWABLE" and the "UNNAMEABLE" which, as *it* could not be made manifest, was conceived to emanate manifesting Powers. It is then with its emanations alone that human intellect has to deal.

The Archaic Secret Doctrine places at the head and evolution of Life the "Eternal and Ceaseless Breath of the ALL." Recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), it traces both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. The Universe was evolved out of its ideal plan, the Eternal Ideation, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm. The Divine Thought cannot be defined, or its meaning explained, except by the numberless manifestations of Cosmic Substance in which the former is *sensed* spiritually by those who can do so. Cosmic Substance, or Hyle, is primordial stuff or matter; esoterically the homogeneous *sediment* of Chaos or the Great Deep. It is the first principle out of which the objective Universe was formed. Hylozoism, when philosophically understood, is the highest aspect of Pantheism. Hylozoism *demands* absolute Divine Thought, which would pervade the numberless active, creating Forces, or "Creators"; which entities are moved by, and have their being in, from, and through that Divine Thought. The latter, nevertheless, having no more personal concern in them or *their* creations, than the Sun has in the sun-flower and its seeds, or in vegetation in general. Such active "Creators" are known to exist and are believed in, because perceived and sensed by the *inner* man in the Occultist. Thus the latter says that an ABSOLUTE Deity, having to be unconditioned and unrelated, cannot be thought of at the same time as an active, creating, one living God, without immediate degra-

dation of the ideal.

A deity that manifests in *Space* and *Time*—these two being simply the forms of THAT which is the Absolute ALL—can be but a fractional part of the whole. And since that "all" cannot be divided in its absoluteness, therefore that *sensed* creator (we say *Creators*) can be at best but the mere *aspect* thereof. Eastern Occultism calls the Abstract ALL the "Causeless One Cause," the "Rootless Root," and limits the "First Cause" to the *Logos,* in the sense Plato gives to this term. We call absolute consciousness "unconsciousness," because it seems to us that it must necessarily be so, just as we call the Absolute, "Darkness," because to our finite understanding it appears quite impenetrable. Yet we fully recognize that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious absolute consciousness and unconsciousness by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness. The One ALL is like Space, which is neither a "limitless void" nor a "conditioned fulness," but both; being, in the plane of absolute abstraction, the ever-incognizable Deity, which is void only to finite minds; and on that of mayavic perception, the *Plenum,* the absolute Container of all that is, whether manifested or unmanifested. It is, therefore, the Absolute ALL.

Spinoza recognized but one universal indivisible substance and absolute ALL, like Parabrahman. Leibnitz, on the contrary, perceived the existence of a plurality of substances. There was but ONE for Spinoza; for Leibnitz an infinitude of Beings, *from,* and *in,* the ONE. Hence, though both admitted but *one real Entity,* while Spinoza made it impersonal and indivisible, Leibnitz divided his *personal* Deity into a number of divine and semi-divine Beings. Spinoza was a *subjective,* Leibnitz an *objective,* Pantheist. Yet both were great philosophers in their intuitive perceptions. The Zohar teaches that it is the primordial elements—the trinity of Fire, Air and Water—the four cardinal points, and all the Forces of Nature, which form collectively the Voice of the WILL *Memrab,* or the "Word," the Logos of the Absolute Silent ALL. Chaos-Theos-Kosmos, the triple deity, is *all in all.* Therefore, it is said to be male and female, good and evil, positive and negative; the whole

series of contrasted qualities. When latent (in Pralaya) it is incognizable and becomes the unknowable Deity. It can be known only in its active functions; hence as matter-Force and living Spirit, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown UNITY.

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from the Cosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmogony may be mastered.

From the standpoint of the highest metaphysics, the whole Universe, gods included, is an illusion. But it is the illusion of him who is himself an illusion, different on every plane of consciousness. We have no more right to dogmatize about the possible nature of the perceptive faculties of the Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an *ant,* in its mode of consciousness. The pure object *apart from consciousness* is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things-in-themselves* (or Substance). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or another plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience—the knowledge of *things-in-themselves;* and the solution of the yet more awful riddle approached, before which even the highest Dhyan Chohans must bow in silence and ignorance.

TO NOURISH THE MIND

MAN, the eternal Being, the conscious Perceiver, on whatever plane of life he may be, is always and continually *thinking*. The Thinker must have mental food. And to nourish the mind requires food that can be beneficial to soul. For man, being *triune* in nature, needs sustenance for *triple* evolution.

Theosophy indicates the direction the thinking man may choose if he wishes to follow the true path of his own higher evolution. And if such a man chooses aright and abides by his inner guiding intelligence, he, at least, no matter how many times he may fall, is on the right road. And there are many such as he, all pilgrims however their paths may vary.

As each man stands today, he has made of himself, by his own efforts, in his collective choices in the past, a compound nature. And, accordingly, will be the nature of the food he will require, arising thus out of the basic lines of heredity he has fallen heir to by his manner of choices.

On the intellectual level, therefore, growing out of the "mental deposits" accruing to him, the incarnating Ego—that ceaseless creator of force and form—has earned for himself the kind of body and brain which now is his under Karma. The requirements of this incarnation were previously established; but they are not irreparable nor beyond immediate improvement—if the indwelling Perceiver can assert his power for betterment.

But how does this being, now projected into mortal existence, nourish his mind? Does he, because of a growing *inner* realization, seek to outgrow the stage he has so sorely awakened to in this Kali Yuga? Does he truly seek to shake off the hitherto paralyzing lethargy of the *race mind?*

Nothing so profoundly reveals the average level of a great portion of the race mind as the reading habits of people—particularly in large metropolitan areas. Recently, in a big city of the eastern United States, the actions of a small group of strikers precipitated the complete suspension of practically all its great newspapers. The net result soon proved how shallow the grooves of many minds were, shallow in that a nearly complete "blackout" of news all but denuded them, as it were, of mental content.

But is such a situation relatively new or uncommon? Habits and tendencies are but the cyclic return of prior habits and tendencies carried forward from one epoch to another, one culture to another. As an example, consider the following thoughts upon the prevailing scene of several decades past:

> How can a man know anything about high living and pure thinking, whose daily mental pabulum is in the newspapers and magazines? We would not think of putting the kind of food into our stomachs that we put in our minds; so that we get the results of bad and impure mental diet. If one's mind were open to listen, were willing to compare—not willing but *will*-ing—he would be astonished to see how much that he has counted of value is worthless. He would get rid of it, replace it with better ideas. (THEOSOPHY 13:295.)

And this indictment is more pertinent today than when written, because of the increased volume of all mass media.

How can one best endeavor to rectify such a sorry situation? How better, perhaps, than to heed corrective measures by consideration of sage advice. As Robert Crosbie counselled:

> We are all thinkers, and we all assume that we have minds, but of what does the mind consist? What we call our mind is not, in reality, mind at all. The mind itself is the *power to think*. The bundles of ideas that we call our minds are the products of the thinking faculty; they are the effects of intelligent ideation, and we have to get further and further back from the effects perceived to the causes of those effects.
>
> (*The Friendly Philosopher,* p. 338.)

And in further elucidation for contemplative measures that will not only help ourselves, but others as well, are these ideas of Mr. Crosbie:

> The Perceiver having to be understood as *changeless* troubles a good many. That is because we identify that which perceives with its perceptions. Each person has what he calls his mind, but many think that the *present* attitude of mind is the Perceiver, although he had other attitudes at one time, and will have still others because *He changes his mind* as He perceives need for such change. The mind is therefore only his *instrument* for comprehending things and natures on the plane upon which it is used. That instrument can be strengthened and improved; it is and must be something *permanent* which uses, strengthens, and improves the instrument. The mind might be likened to a telescope in use by the Man, the Perceiver, in order to be able to perceive the nature of the things about him. He can act only in accordance with what He perceives through the telescope.

ON THE LOOKOUT

"Natural History of Gods and Heroes"

Joseph Campbell's explorations of the philosophical meaning of ancient myth have led him to a number of theosophic insights. Many readers of Theosophy have found his *Hero with a Thousand Faces* a fascinating mine of cross references for *Isis Unveiled* and *The Secret Doctrine,* and his recently released *The Masks of God: Primitive Mythology* (Viking Press, 1959) provides many more.

Mr. Campbell's concluding pages contain synthesizing explanations of the quest mirrored in *The Bhagavad-Gita, The Dhammapada,* and *The Tao Te King.* In seeking what might be called the "divine harmony"—not that of an extra-cosmic being, but divine because it is the harmony of *everything*—the soul strives to raise itself beyond the confusions of partial vision; various disciplines recommended by the ancient teachers tend to produce the "impact" that will start this passage.

Art and Religion

Mr. Campbell writes:

> Such an impact is "beyond words"; for it is not such as can be explained by a reference to anything else. The mind is released—for a moment, for a day, or perhaps forever—from those anxieties to enjoy, to win, or to be correct, which spring from the net of nerves in which men are entangled. Ego dissolved, there is nothing in the net but life—which is everywhere, and forever. The Zen masters of China and Japan have called this state the state of "no-mind." The classical Indian terms are *moksha,* "release," *bodhi,* "enlightenment," and *nirvana,* "transcendence of the winds of passion." Joyce speaks of "the luminous silent stasis of aesthetic pleasure," when the clear radiance of the aesthetic image is apprehended by the mind, which has been arrested by its wholeness and fascinated by its harmony. "The mind," he says, "in that mysterious instant Shelley likened beautifully to a fading coal."
>
> The impulse to art—the impulse to echo, through accord an apprehended order of beauty—underlies the grandiose formation of the archaic orders of society; and, as we have seen, whole populations could be caught up in such a picture and given form, a new form, in which, paradoxically, all was surrendered and yet a heightened life was gained.

ONE LANGUAGE?

Mr. Campbell's introductory discussion provides several forms of evidence supporting H.P.B.'s statement that there was a time when humanity was "of one lip and one religion." By the middle of the last century it could be seen by all intuitive philologists that language was a vast continuum of common meanings. As Campbell puts it: "It was perfectly clear that a prodigious distribution of closely related tongues could be identified over the greater part of the civilized world: a single, broadly scattered family of languages that must have sprung from a single source, and which included besides Sanskrit and Pali (the language of the Buddhist scriptures), most of the tongues of northern India as well as Singhalese (the language of Ceylon), Persian, Armenian, Albanian, and Bulgarian; Polish, Russian, and the other Slavic tongues; Greek, Latin and all the languages of Europe except Esthonian, Finnish, Lapp, Magyar, and Basque." Mr. Campbell continues by saying:

> Thus a continuum from Ireland to India has been revealed. And not only the languages, but also the civilizations and religions, mythologies, literary forms, and modes of thought of the peoples involved could be readily compared: for example, the Vedic pantheon of ancient India, the Eddic of medieval Iceland, and the Olympian of the Greeks. No wonder the leading scholars and philosophers of the century were impressed!

ONE RELIGION

> The discovery appeared to indicate that the most productive, as well as philosophically mature, constellation of peoples in the history of civilization had been associated with this prodigious ethnic diffusion; for it seemed that even in the Orient, the homeland of many darker races, it had been the lighter-skinned Indo-Aryans who had given the chief impulse to the paramount cultural trend—namely that represented in its earliest recorded phase by the Sanskrit Vedas and the Vedic pantheon (so close in form and spirit to the Homeric hymns and Olympic pantheon of the Greeks that the Alexandrians had had no difficulty in recognizing analogies), and in its later, more highly developed phase, by the gospel of Gautama Buddha, whose princely mind, inspired by what many scholars throughout Europe took to be a characteristic Aryan type of spirituality, had touched with magic the whole of the Orient, lifting temples and pagodas not to any God but to Buddhahood: that is to say, the purified, perfected, fully flowered, and fully illuminated consciousness of man himself.

Archaeological Notes

Maurice Dolbier, reviewing Henri Lhote's *The Search for the Tassili Frescoes* (New York *Herald Tribune,* Jan. 2), begins by saying that "in the deep-reaches of the Sahara Desert, modern man has unexpectedly fallen heir to one of the greatest treasures left by his prehistoric ancestors: an art accumulation of such extent, beauty and mystery that it first stuns, and then wildly stimulates, the imagination." In 1933, a French lieutenant on patrol duty went farther into one of the canyons in the Sahara than any European is known to have gone before. Here he discovered "not only an extraordinary series of engravings of men and beasts, but a number of delicate paintings." Twenty-two years later, a small team of artists and photographers, under the sponsorship of the Museum of Man, and led by the explorer Henri Lhote, went to the Tassili site on a sixteen-month expedition. Their find, says M. Dolbier, "if joined up, would cover a surface of over one thousand five hundred square yards."

Relics of an Ancient Culture

Paintings were discovered which were identified as representing "at least sixteen different art-phases and at least thirty different styles." One painting, that of a man and woman, is said by M. Lhote to be worthy "by its superb rendering of the human form to be compared with the sculpture of ancient Greece or with the works of the Renaissance artists." M. Dolbier continues:

> Oddest (and possibly oldest) of all are the giant painted figures —white bodies in red outline, with faces blank except for a double oval in the center—to which M. Lhote gives the facetiously descriptive term, "Martian." (Some of his correspondents have taken a dim view of such levity; he has been sharply told that his Martians are really Jupiterrestrials, "and that our boasted revelations were nothing but mere confirmations of knowledge long since acquired by the 'initiates' of some theosophical sect or other, 'knowledge' which 'official" scientists—in which class I was honored with a place—had as yet not understood, nor ever will understand.")

New Riddles Presented

"M. Lhote understands," says M. Dolbier, "that the discoveries of his party, while bringing new understanding of man's distant past, have also left many new riddles to solve." For a possible key to these riddles, we offer two passages from *The Secret Doctrine*, Vol. II:

The earliest Palæolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as "ape-like" by imaginative writers . . . were of pure Atlantean and "Africo"-Atlantean stocks. (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to N. Africa—or rather what is now N. Africa—by a neck of land running across the present Straits of Gibraltar—N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin of the Sahara (p. 740).

There was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi (p. 405).

Fringe-benefits of Modern Research

A long article (New York *Times,* Jan. 1) on new devices for exploring man's past, begins:

An entire armory of new weapons for the exploration of man's past has been disclosed. Most of the devices are the fruits of such young sciences as space exploration, nuclear research, and solid-state physics. In preliminary tests they have revealed buried ruins, disclosed ancient trading patterns, and extended dating techniques back several hundred thousand years. . . . The devices should make it possible to settle, once and for all, the authorship of most, if not all, works of art.

Several of the techniques described can disclose the composition of an ancient pot, coin or axe down to the tiniest traces of the various elements. These techniques provide an infallible clue as to their origin. Yet the relic, which may be priceless and the only survivor of its kind, need not be damaged in the least.

Clues to Human Migration

It has been found that the metal in Bronze Age knives, axes and halberds found in Britain and Ireland came from diggings in Central Europe. Similarly, the long-standing mystery of gold objects unearthed at Chichen Itza, in Yucatan, has been solved. According to Prof. William Campbell Root of Bowdoin College in Maine, their style was similar to that of objects found in Colombia. But this seemed incredible because Colombia is 1,400 miles away. Nevertheless, optical spectroscopy has revealed a certain silver content that stamps these gold objects as unmistakably of Colombian origin.

Scientists Report on Mayans

What the University of Chicago calls a "multidimensional and multidisciplinary team" [disciplinary in the academic sense], involving the cooperation of archeologists, social anthropologists, botanists, linguists and geographers, has turned in a three-volume report on ancient Mexico to the Foundation of National Science, in Washington. (New York *Times,* Aug. 9, 1959.) The article states:

> The 500-square-mile area studied is in the Southern Mexican state of Chiapas, near the cities of San Cristobal and Comitan. The report said that large-scale Mayan habitation there had begun many centuries later than had previously been calculated. Archaeological evidence now indicates, the report said, that there were no large settlements in the area until the "late classical period," or 600 to 900 A.D. "We have learned," the report said, "from linguistic evidence that the total depth of the Tzeltal-Tzotil [tribes of Mayan stock] settlement in the Chiapas highlands is comparatively shallow, extending at most 1,200 to 1,300 years in the past.

New Verdict on Druids

The New York *Herald Tribune* (Dec. 21, 1959) draws on a recently-issued official guidebook by Prof. R. J. Atkinson, archeologist at the University College, Cardiff, for an archeological assessment of the Druids closely in line with what H.P.B. writes in *The Secret Doctrine.* She says (*S.D.* 1, 209 fn.) that "the Druidical circles, the Dolmen, the Temples of India, Egypt and Greece . . . are all the work of initiated Priest Architects, the descendants of those primarily taught by the 'Sons of God,' justly called 'The Builders'." H.P.B. always speaks of the Druids with respect, which would certainly not have been the case had their practices included human sacrifice, as some archeologists have claimed. Dr. Atkinson explodes this theory when he says:

> The names given to two of the stones, the Altar Stone and the Slaughter Stone, are popularly connected with the idea of human sacrifice. But they were invented by over-imaginative antiquaries only during the last three centuries and there is no evidence at all for supposing that human sacrifice was practiced at Stonehenge at any time during its long history.

Stonehenge Older than Druids

Prof. Atkinson asserts that the work at Stonehenge shows the influence of Minoan Crete and Mycenean Greece, for "the architect must al-

most certainly have been a man who was familiar with the buildings of the contemporary urban civilization of the Mediterranean world." He further states:

> The work of bringing the stones to the plain of Stonehenge may well have occupied 1,000 men for several years. But the men definitely were not Druids. There is no foundation for this belief at all.
>
> The Druids were a Celtic priesthood which flourished in Britain only during the few centuries before the Roman Conquest. It is very unlikely that there were any Druids in these islands before 25 B.C., and by that time Stonehenge had been built for more than 1,000 years and may already have been partly in ruins.

The foregoing is a step toward recognizing that vast antiquity of Druid culture which H.P.B. suggests on page 343 of the second volume: "These 'singing stones' of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, if not giants, *could ever raise such masses?* . . . We say, that most of these stones are the relics of the last Atlanteans."

There Were Giants in Those Days

The date assigned to Stonehenge by Dr. Atkinson carries us back at least to legendary times, and from the following we can also see how he might assign the architecture to a Mediterranean influence:

> Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidic, but *universal.* Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad.
>
> It will always be a subject of regret that history, rejecting *a priori* the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology—which after all *is* ancient history—the giants play an important part. . . . In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to live even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples. . . . The Titans [were not] mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. (*S.D.* II, 754.)

An Expanding Astronomy

An article by William L. Laurence in the New York *Times* (Nov. 22, 1959) collects astronomical theories from several sources which suggest the possibility of "another revolution in astronomy." He sets the framework within which these theories are to be considered:

> The Milky Way Galaxy, of which our solar system is an insignificant part, contains a hundred billion stars similar to our sun. There are more than one million such galaxies within reach of our greatest telescopes. If every one of these suns had a solar system similar to ours and each system had at least one planet similar to our earth in its physical make-up and environment, there would be 100,000 trillion planets on which life similar to life on earth would be possible. . . .
>
> Recently Prof. Donald H. Menzel, director of the Harvard Observatory, proposed a new theory on the origin of our solar system. If the theory is proved to be correct, he said, it would mean that we may expect to find "a plurality of planets in our universe"; that what has happened on earth was "surely not unique"; and that "life, even human or superhuman life, may exist in millions of places in the universe."

Our Earth Cited as an Example

Mr. Laurence then notes the theories advanced by Prof. Giuseppe Cocconi and Prof. Philip Morrison of Cornell, as reported in the British scientific weekly, *Nature*. These astronomers point out that "our environment suggests that stars such as our sun, with lifetimes of billions of years, can possess planets"; that since our solar system is "known to have two planets capable of sustaining life," our own and Mars, and since one of these sustains intelligent and creative beings, it is not unreasonable to assume that other planets also are inhabited by beings "capable of considerable scientific investigation." Mr. Laurence continues:

> The possibility thus exists that some intelligent beings, possibly members of civilizations much older and much further advanced than ours, have been sending signals to us for many years. If such a planet happened to be, say, 1,000 light-years (six quadrillion miles) away, it would take their signals 1,000 years to reach us.

Interplanetary Messages?

Mr. Laurence continues:

> Until recently man on earth had no receivers sensitive enough to tune in on any such possible messages from other planets, even assuming that such messages were actually being sent from planets no far-

ther away than the nearest stars, four light-years distant. However, the sensitivity of receivers of faint radio signals from outer space has improved at such a rapid pace during the past few years, and particularly during the last year, that the way has at last been opened to what may well turn out to be the most spectacular and far-reaching development in man's history—communication with far away worlds in outer space.

POSSIBLE CONTENT OF SUCH MESSAGES

Mr. Laurence draws on Dr. Frank D. Drake, director of Project Ozma (after the queen of *Land of Oz*), for the following:

> A message from another planet, astronomers guess, is likely to continue for a time measured in years, since no answer can return in any event for a dozen years or so. It will then repeat, from the beginning. Possibly it will contain different types of signals alternating throughout the years. For "indispensable identification as an artificial signal," they point out, "one signal might contain, for example, a sequence of small prime numbers or pulses, or simple arithmetical sums. . . . At the present time radio telescopes of fantastic sizes are under construction or being planned all over the world, and particularly in the United States.

THE "COSMOPOLITAN" RETRACTION

Under the welcome title "Madame Blavatsky and the Truth," on page six of the April issue of *Cosmopolitan,* the editors make good a public promise to apologize for perpetuation of various slanders against the name of H. P. Blavatsky. Since the appearance of the article in which the derogatory and erroneous statements were made in January, both the author, Arturo Gonzalez, Jr., and the *Cosmopolitan* staff have apparently been pretty well deluged by what they call "vigorous protests." And an interesting photograph of H.P.B. appears with the retraction—a picture of quite a different nature, we feel assured, than any that might have been selected to accompany the original Gonzalez article.

After printing two brief letters from H.P.B. devotees, the *Cosmopolitan* editors neatly pass the responsibility to Mr. Gonzalez, who passes it on once again:

> We apologize for the comments made about Madame Blavatsky's morals. Says author Gonzalez, "I was completely taken in by the memoirs of Madame Blavatsky's cousin Witte. May I add only that many other Atlantan scholars have fallen into the same trap I did."

Justice or Appeasement?

It is interesting to note that the first letter sent out by the *Cosmopolitan* in response to protests from readers quoted Mr. Gonzalez' mention of "Madame Blavatsky's evil cousin Witte." Either the "evil" has now been deleted on the grounds that such a sudden about face on the part of Gonzalez looks rather ridiculous or else the *Cosmopolitan* editors originally added the term, thinking to please protesting letter writers by the inclusion of a thoroughly denunciatory word—in this case applied to one of H.P.B.'s detractors.

What is missing in the *Cosmopolitan* story is an explanation by Mr. Gonzalez of what sort of reading or thinking he did to prepare his change of mind, and what is missing in the tale told by the editors is an apology for failing to insist that character denunciation in any published material be checked with a reliable source.

The *Cosmopolitan* "retraction" is obviously in no way adequate. At the very least a sense of fair play should have compelled a reference to the account of Madame Blavatsky in the *Encyclopaedia Britannica* and to the most complete biography of H.P.B., written by William Kingsland, who also contributed the *Britannica* article. Students of H.P.B. were not simply worried that her "morals" were commented upon adversely, but were, perhaps, chiefly concerned with the effect of such statements as those of Gonzalez upon an otherwise increasing recognition of the merits of Madame Blavatsky's major works.

The Published Letters

The first of the two letters selected by *Cosmopolitan,* apparently to assuage injured feelings, may have been chosen because of its use of the term "blasphemous"—a word which might be held to intimate that the writer of the letter is affronted because an object of ordinary religious worship has been desecrated. The letter reads as follows:

> *St. Petersburg, Florida*: In Arturo F. Gonzalez Jr.'s article, "The Riddle of Atlantis" [January], the writer, on page 49, makes so many untrue statements that I must protest and ask you to have Mr. Gonzalez furnish you with the source of these blasphemous statements pertaining to Madame Helena P. Blavatsky and Col. Henry S. Olcott. Is it your policy to print such statements when the personalities involved cannot defend themselves? It is my suggestion that *all* source material on Mme. Blavatsky be reviewed. There is much available, not only to Mr. Gonzalez but to other disinterested parties.

The second letter carries somewhat the same overtone:

> *San Diego, California*: In reference to an article appearing in the January 1960 issue of COSMOPOLITAN Magazine, wherein there is an attack upon the character and work of H. P. Blavatsky for which it is impossible for me to find words adequate to express my feelings.
>
> As an editor of a magazine, you are no doubt somewhat calloused by letters of protest that you probably receive from time to time. It is doubtful whether any words of mine will make much difference, but if you were able to catch some of the outraged feeling that this article will arouse, you would be quick to remedy a grave injustice.
>
> I hope that you will bend your best efforts to the righting of a wrong as far as it can be righted. Unfortunately much of the harm done by articles such as this cannot be erased.

No mention is made, at any time, of informative communication provided the *Cosmopolitan* by any one of the publishers and distributors of Madame Blavatsky's works, who are in possession of every salient reference work on the subject. But while the "apology" could hardly have been avoided in view of legal action contemplated should retraction be withheld, all the same, and, in spite of inadequacies, it is certainly welcome.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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